



RELEVANCE OF BUDDHIST PHILOSOPHY IN MODERN WORLD

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ABSTRACT

In Buddhism, the ideal ruler should govern his country with modern policies and maintain peace without invading other countries. This idea was repeated in the Tripitaka, mentioning that "A King should fulfill the duties of a king, which have been observed by his ancestors, cherish all the subjects in his country, guard his own country and not invade territories of others". The same Tripitaka gives additional information concerning the chakravartin or universal monarch and how one should conduct his policy vis-a-vis neighboring countries and rulers. The contemporary world is facing with numerous problems, especially in this world, there is none of a day without conflict, arms struggle, territorial disputes, religions, ethnic and political conflicts and still continue the terrible war in many party of the world. Millions of people have lost their lives by the worst fruit of terrorism. After 2nd World War nations have confidently decided to create the United Nations to establish the world peace, terror aggression and invasion. Unfortunately this noble objective still has not come true. Because of these unfortunate situations peace-loving people including political and religious leaders look for urgent and effective solutions to establish peace in this world.

KEYWORDS: Buddhism, People, Dharma, World and Peace

INTRODUCTION

Buddhism, as one of the four major religions in the world today, is an empiricistic and antimetaphysical religion. What the Buddha taught is not only for the 6th century B.C., but it is a timeless (akalika) teaching, surely it can be practised by the wise during 21st century as well and in many more centuries or millennia to come. Buddhism has a special role to play in the modern world because unlike many other religious traditions, Buddhism uniquely propounds the concept of independence which accords closely with the fundamental notions of modern science. Tibetan spiritual leader the Dalai Lama said, "The 20th century was a century of war and violence, now we all need to work to see that the 21st century is of peace and dialogue. We can think of Buddhism in terms of three main categories - philosophy, science and religion. The religious part involves principles and practices that are of concern to Buddhism alone, but the Buddhist philosophy of interdependence as well as the Buddha science of mind and human emotions are of great benefit to everyone,". The spiritual leader said while "modern science has developed a highly sophisticated understanding of the physical world, including the subtle workings of the body and the brain, Buddhist science on the other hand has devoted itself to first-person understanding of many aspects of emotions - areas that are still new to modern science".

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peace, terror aggression and invasion. Unfortunately this noble objective still has not come true. Because of these unfortunate situations peace-loving people including political and religious leaders look for urgent and effective solutions to establish peace in this world. But the doctrine of peace has been discovered by Lord Buddha before 2500 years. Buddhism has long been celebrated as a religion of peace and non-violence with this increasing vitality in regions around the world, many people today turn to Buddhism for relief and guidance at the time when peace seems to be a deferred dream more than ever. Yet this is never a better time to re-examine the position of Buddhism, among those of other world religions in respect of the peace and non-violent means. The doctrine of "the welfare of many and happiness of many" theory, it is clear that the Buddha's message to his mendicant disciples to work for "the welfare of many and happiness of many" had within a few centuries of his 'nirvana', reached the royal court of the Mauryan Kings, Asoka. Clearly saw his royal duties as meritorious, bringing happiness to his subjects here, and aiding their rebirth to heaven here after, as he states in one of his inscriptions. "I have ordered thus. I am never completely satisfied with my work of wakefulness or dispatch of business. I consider that I must work for the welfare of all people (Sava-loka-hite). There is no other work for me (more important) than doing what is good for the well-being of all people. And why do I work as aforesaid? It is to see that I may discharge my debt of being and that I may make some happy here (in this world) and they may here after gain heaven". Buddha also advocates "Not even worldly happiness is possible without exchanging (parivarta) one's happiness with others suffering". How difficult then the attainment of (the happiness of) being a Buddha. If the leaders of this world may follow this doctrine No pain in this world, No wars may occur, No conflicts,

No terrorism can destroy the people of this world. Buddhist analysis of the causes of violence and conflict is arrayed along three domains: The external, the internal, and the root (Shih Yin- Shun, 1980). The Physical and verbal harm we inflict upon others usually leads to hate and conflicts that, in turn, would bring harm to us and cost our happiness. If people want to live an ultimately happy life with no harms toward themselves at all, Buddha teaches, they should start with avoiding causing harm to others.

External verbal and Physical wrong doing as well as social injustice are causing conflicts and violence, Buddhism contends that these behaviours and structures originate all from the state of human mind, since the violence and injustice are responses toward external stimuli produced by people's inner mind operation. Physical and Structural violence are the product of human mental status such as fear, anger, and hate, which are considered in Buddhism to be the internal causes to violence and conflicts. Another major cause of conflicts, the attachment to desire, refers to want for material goods and longing for affection and belonging in human beings. This greedy desire followed by conflicts and even wars. Buddha attributes that human ignorance (avijja) causes for conflicts. He says even wars between states come out of great fear and the collective ignorance. Buddha explains this is the Root causes of violence.

Today the whole world impressed by Buddhist Philosophy and Buddhist verbal teachings. They were deeply interested in the different doctrinal formulations of the teaching: the four noble truths, the eightfold path, the seven stages of purification, the five skandas, the twelve nidanas and so on. These formulas are teaching about constructing the peace in the human mind. In the samyuttanikaya (vol p. 26) and the chinese version of samyuktagama (vol. 39 Taisho, vol II P 88c), it clearly notes that the secular world advocates the ideals of realizing peace and politics should be advanced without killing, without hurting, without conquering, without becoming sad, without making sadness, only complying with the Law of Dhamma. When Ajatasattu the King of Magada wanted to attack the 'Vajjis' neighboring country and sought out the opinion of Sakyamuni, Buddha through his wise minister vassakara, Buddha admonished him not to go for a war (Mahaparinibbana – Suttanta). The ideal of benevolence was emphasized in Buddhism and pacifism or peaceful environment was always advocated.

In Buddhism, the ideal ruler should govern his country with modern policies and maintain peace without invading other countries. This idea was repeated in the Tripitaka, mentioning that "A King should fulfill the duties of a king, which have been observed by his ancestors, cherish all the subjects in his country, guard his own country and not invade territories of others". The same Tripitaka gives additional information concerning the chakravartin or universal monarch and how one should conduct his policy vis-a-vis neighboring countries and rulers. The text says that chakravartin does not threaten people with force, gives up weapons, and does not hurt people. The Buddhacarita notes that the King Suddhodana, is landed as having defeated his enemies by good deeds without war. The

King Ashoka's Rock Edict XIII states, that when he embraced Buddhism he indulged in Spiritual conquest saying that "the war drums are now replaced by the drum of the Dharma". Buddha suggested in the Kutadanta Sutta, in the Digha Nikaya, the following solution to prevent violence "there is one method to adopt to put a through end to this violence. In those who keep cattle and cultivate farms. Let the King give fodder and seed-corn. To those who trade, let the King give wages and food. These people, following each one's own business will no longer harass the realm. The King's revenue will go up and the realm will be quite and at peace".

Noble Truths of Buddhism: Wheel of Life overview The Bhavachakra, the Wheel of Life or Wheel of Becoming, is a mandala - a complex picture representing the Buddhist view of the universe. To Buddhists, existence is a cycle of life, death, rebirth and suffering that they seek to escape altogether. The Wheel is divided into five or six realms, or states, into which a material and mental phenomenon can be reborn. It is held by a demon. Around the rim are depicted the twelve stages of dependent origination. This gallery will explain the parts of the diagram.

The Four Noble Truths The Four Noble Truths contain the essence of the Buddha's teachings. It was these four principles that the Buddha came to understand during his meditation under the bodhi tree.

1. The truth of suffering (Dukkha)
 2. The truth of the origin of suffering (Samudāya)
 3. The truth of the cessation of suffering (Nirodha)
 4. The truth of the path to the cessation of suffering (Maggā)
- The Buddha is often compared to a physician. In the first two Noble Truths, He diagnosed the problem (suffering) and identified its cause. The third Noble Truth is the realisation that there is a cure. The fourth Noble Truth, in which the Buddha set out the Eightfold Path, is the prescription, the way to achieve a release from suffering.

Suffering (Dukkha): Three obvious kinds of suffering correspond to the first three sights the Buddha saw on his first journey outside his palace: old age, sickness and death. But according to the Buddha, the problem of suffering goes much deeper. Life is not ideal and it frequently fails to live up to our expectations. Human beings are subject to desires and cravings, but even when we are able to satisfy these desires, the satisfaction is only temporary. Even when we are not suffering from outward causes like illness or bereavement, we are unfulfilled and unsatisfied. This is the truth of suffering. Buddha's teachings do not end with suffering; rather, they go on to tell us what we can do about it and how to end it.

The Second Noble Truth: Origin of suffering (Samudāya) Our day-to-day troubles may seem to have easily identifiable causes: thirst, pain from an injury, sadness from the loss of a loved one. In the second of His Noble Truths, though, the Buddha claimed to have found the cause of all suffering - and it is much more deeply rooted than our immediate worries. The Buddha taught that the root of all suffering is desire, tanhā. This

comes in three forms, which he described as the Three Roots of Evil, or the Three Fires, or the Three Poisons. The Three Fires of hate, greed and ignorance, shown in a circle, each reinforcing the others.

The three roots of evil: These are the three ultimate causes of suffering:

- Greed and desire, represented by a rooster
- Ignorance or delusion, represented by a pig
- Hatred and destructive urges, represented by a snake

Tanhā means craving or misplaced desire. Buddhists recognise that there can be positive desires, such as desire for enlightenment and good wishes for others. A neutral term for such desires is chanda. The Fire Sermon The Buddha taught more about suffering in the Fire Sermon, delivered to a thousand bhikkus (Buddhist monks). Burning implies burning with the fire of lust, hate and delusion. We can interpret it is burning with birth, aging and death, with sorrows, lamentations, pains, grieves and despairs.

The Third Noble Truth: Cessation of suffering (Nirodha): The Buddha taught that the way to extinguish desire, which causes suffering, is to liberate oneself from attachment. This is the third Noble Truth - the possibility of liberation. The Buddha was a living example that this is possible in a human lifetime. **Nirvana:** Nirvana means extinguishing. Attaining nirvana - reaching enlightenment - means extinguishing the three fires of greed, delusion and hatred. Someone who reaches nirvana does not immediately disappear to a heavenly realm. Nirvana is better understood as a state of mind that humans can reach. It is a state of profound spiritual joy, without negative emotions and fears.

The Fourth Noble Truth: Path to the cessation of suffering (Magga): The final Noble Truth is the Buddha's prescription for the end of suffering. This is a set of principles called the Eightfold Path, the Middle Way: it avoids both indulgence and severe asceticism, neither of which the Buddha had found helpful in his search for enlightenment.

The wheel of the Dharma: The symbol of the Eightfold Path
The eight divisions: The eight stages are not to be taken in order, but rather support and reinforce each other:

1. **Right Understanding - Sammā ditthi:** Accepting Buddhist teachings. (The Buddha never intended his followers to believe his teachings blindly, but to practice them and judge for themselves whether they were true.)
2. **Right Intention - Sammā sankappa:** A commitment to cultivate the right attitudes.
3. **Right Speech - Sammā vācā:** Speaking truthfully, avoiding slander, gossip and abusive speech.
4. **Right Action - Sammā kammanta:** Behaving peacefully and harmoniously; refraining from stealing, killing and overindulgence in sensual pleasure.
5. **Right Livelihood - Sammā ājīva:** Avoiding making a living in ways that cause harm, such as exploiting people or killing animals, or trading in intoxicants or weapons.

6. **Right Effort - Sammā vāyāma:** Cultivating positive states of mind; freeing oneself from evil and unwholesome states and preventing them arising in future.

7. **Right Mindfulness - Sammā sati:** Developing awareness of the body, sensations, feelings and states of mind.

8. **Right Concentration - Sammā samādhi:** Developing the mental focus necessary for this awareness.

REVIEW OF LITERATURE

Schumacher (1973) in his 'Small is Beautiful' book, the economics of Buddhists have been observed to gain widespread attention. In this book, Schumacher says that Buddhist economics is a middle form of development that is aimed at achieving maximum well-being where consumption is at its minimum. Additionally, work should be educational and enabling the development of fundamental skills, satisfaction through beneficial work, and developing a sense of community contribution. Therefore, labor should be serving as a person's sense of satisfaction and fulfillment.

Darlington (2019): in her article 'Contemporary Buddhism and Ecology' she investigates the relationship that exists between Buddhism and ecology where she emphasizes the intentions and behaviors of practitioners of the Buddhist religion rather than the interpretations of the early scriptures. Darlington examines the contemporary interpretation of the context of interdependence, the activities of the monks in Thai forest, and the release rituals of animals as a means to understand the factors influencing the Buddhist environment activities and the degree of influence.

Kumar Gautan (2018) in his article 'Leadership and Management Theories in Indic Traditions' focuses on rediscovering the key aspects of leadership and management in ancient Indian contexts. He examines the essentials of leadership and governance that are significant in contemporary times including self-control. This helps in acquiring self-discipline which involves the sharpening of intellect and spirit for thirst and inquiry for knowledge. Also, Gautan focuses on the principles of counsel and a breakdown of tasks that can be performed for the effective delivery of a certain policy or plan and the final implementation.

METHODOLOGY

The method used in this paper is a descriptive-evaluative method. The study is mainly based on overviews. It is purely supported by secondary source of data i.e. books, journals, articles and internet.

Relevance of Buddhism in Modern World: The eight stages can be grouped into Wisdom (right understanding and intention), Ethical Conduct (right speech, action and livelihood) and Meditation (right effort, mindfulness and concentration). The Buddha described the Eightfold Path as a means to enlightenment, like a raft for crossing a river. The Buddha was one of those who were very conscious of the many effects of hatred. He had seen people ruining themselves as a result of

hatred. Buddha believed that hatred never ceases by hatred. To the Buddha the only way to solve it is that one party must stop. Loving kindness, which is the cornerstone of Buddhism, has not been taken by the Buddha as merely a simple ethical principle. He had analysed the principle of loving kindness into sublime life. The Buddha also preached Karuna – compassion: Compassion is more easily generated. When we see somebody in trouble, our heart moves towards that person and we rush to help him. Last of all comes the fourth aspect of loving kindness and that is total equanimity, Upekkha. We have no friends, no enemies, no one higher, and no one lower. We have absolutely no distinctions between one person and another, and are totally merged in a kind of unity with all beings, all things and all situations.

So once you are able to live a life in which all these four characteristics govern your actions, there is no place for hatred, rivalry and competition. So this second principle of Sila looks after this set of troubles that we would have. Another most significant aspect of the Buddha's preachings is Bhavana - meditation. Bhavana means the training of the mind. The word itself etymologically means development - a further development of the mind. The Buddha believed that everything emanates from the man's mind. And that reflects the first line of the first verse of the Dhammapada. A pure mind, a trained mind, a well-developed mind, a mind that can be controlled at will, a mind that does not go on to subjects that are conducive to tension and boredom, but keeps alert, keeps on developing itself, discovering itself and within itself the secret of life, the problems of life and the reality of life, is man's greatest treasure.

Today in this scientifically and technologically developed global village, though there are many amenities, for easy living and pleasure, people are both physically and mentally not satisfied and do not have a feeling of security. When the mind is satisfied that the person is free of physical danger, the mind produces an experience of safety. In the world today, there are many multinational and multipurpose projects which are vast for the development of countries. But people are not satisfied with what they have. There is no contentment. Craving, grasping, arising and perishing are the main features in the world. When one thinks of modern life one can think in terms of a great degree of optimism and an equal degree of pessimism. One can be so pleased that we live today at a time when there seems to be nothing that man cannot conquer, except few diseases and places in the universe, however the pessimistic aspect is that we have, in the process, lost something. Buddhism has an application today and has a place in modern life because of its timeless relevance, emanating from a set of eternal values.

CONCLUSION

Modern developments have nothing to offer but insecurity and competitiveness as well as tensions and boredom associated with them. Buddhism offers a few very simple and efficacious methods to combat that. Buddhism has a role to play in our life and a role in which we, from the birth land of Buddha, have an important part to play. It is our responsibility to share our thinking, knowledge and experience, with as many as possible, so that ultimately we all see that the message of the Buddha

continues to reach mankind in every nook and corner of the world. The cycle of violence, terror and injustice will not be broken though human beings suddenly become peaceful in some miraculous way. It can be broken by the democratic rule of law which legitimates diversity and gives it a voice. The contemporary world is suffering from numerous problems. Such as nuclear war, terrorism, human traffic, women exploitation, Acid rain etc., can be prevented only by practicing and following the Buddhist Philosophy. The true value of non-violence, compassion and altruism advocated by Buddhism. This perspective is realistic and achievable, aiming at making a more just and humane world. "One planet Earth under Buddha's thought with liberty and justice for all".

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